17. XVI. 12

FAITH.

THE

MINISTERS

OF THE DENOMINATION OF

PARTICULAR BAPTISTS,

Assembled in ASSOCIATION, at SABDEN, near BURNLEY, *June* the 4th and 5th 1800, send CHRISTIAN SALUTATION to the several CHURCHES they represent,

Meeting at

Gildersome,	*Rochdale,*	*Barnoldswick.*
Leeds,	*Bacup,*	*Cowling-Mill,*
Rawden,	*Clough-Fold,*	*Scarcliff,*
Halifax,	*Ackrington,*	*Manchester,*
Salendine-Nook,	*Blackburn,*	*Marbro',*
Wainsgate,	*Preston,*	*Sabden.*
Hebden-Bridge,	*Coln,*	

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Dear Brethren.

TWO years ago *Faith* was proposed by you as a subject for the Circular Letter expected to be addressed to you at your last association.—A compliance with your request at that time became impossible, by a circumstance which no human prudence could either foresee or prevent.

The discussion of this subject has therefore been unavoidably postponed to the present meeting.—A subject chosen by yourselves, will no doubt, ensure to us a patient and candid attention, while we attempt to place it before you, in as clear and interesting a point of light as we are capable.

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The account of faith, given us by biblical writers, ſufficiently proves to us its extreme importance.—According to them it is the criterion by which the ſervants of God are diſtinguiſhed from the ſervants of ſin.—Let a man poſſeſs wealth, honour, talents, learning, or even be a ſtrict moraliſt, yet, without faith it is impoſſible for him to pleaſe God.—"He that believeth and is baptized, ſhall be ſaved, but he, that believeth not, ſhall be damned."

Believing, as we do the ſcriptural account of faith to be true, no individual can pretend to indifference in reſpect to it.

Some ſubjects offer themſelves as matters of mere ſpeculation, but this on the contrary, enters into the buſineſs and boſoms of all, and involves in it the deareſt intereſts of mankind. A due regard to our own welfare, will, at leaſt, preſerve us from inattention while we enquire into the *nature, properties,* and *effects* of faith.—May he that commanded the light to ſhine out of darkneſs, ſhine into our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

In ſacred as well as popular language, kindred ideas are often neceſſarily repreſented by the ſame term.—This is eminently the caſe in the uſe of the term faith.

Sometimes it expreſſes a habit; ſometimes an act, and ſometimes the object on which that act terminates.

But without troubling you further with its different acceptations, or with the different ſpecies of faith enumerated by theological writers, we mean to keep our attention to that faith which has God for its author, and ſalvation for its end.

If our notions of ſaving faith be correct, it is a cordial belief of the record God hath given of his ſon, ariſing from a clear and competent acquaintance with it.—Knowledge precedes and infallibly produces faith, for what a man knows to be true, it is impoſſible for him to diſbelieve; clear comprehenſion and full belief, if not the ſame act, are nevertheleſs inſeperably connected.—The word of God exhibits the truth, the underſtanding comprehends it, and the heart believes it.—

Faith

Faith is goſpel light, ſhining in the underſtanding and governing the heart; it is the child of information, and the parent of confidence, for they that know the name of God will put their truſt in him.—Becauſe it aſſures the believer of the reality and worth of eternal bleſſings, it is called by the apoſtle, "The ſubſtance of things hoped for, and the evidence of things not ſeen."

A man has faith when the words of Chriſt dwell in him richly in all wiſdom and ſpiritual underſtanding; when he believes them in his heart, and confeſſes them with his mouth: and when he ſays of the redeemer, though he ſlay me, yet will I truſt in him; I will truſt and not be afraid, for the Lord Jehovah is my ſtrength and my ſong; he alſo is become my ſalvation.—That man is a believer who knows, & who commits his eternal concerns into the hands of the ſaviour.—The language of faith is this "I know whom I have believed, and am perſuaded, that he is able to keep that which I have committed to him againſt that day."

An attentive obſerver will perceive, that faith hath its origen from heaven; that its ſeat is the human heart; that its object is divine teſtimony, and its firm foundation the immutable perfections of God; and that wherever it is planted, it grows, it abides, and it purifies the hearts of its ſubjects.

Without the prediſpoſing agency of the holy ſpirit of God, the reaſoning of Paul, and the elocution of Apollos would be exerted in vain.—The apoſtle's firſt effort to make known the glad tidings of ſalvation at Philippi was ſucceſsful, becauſe the Lord opened the heart of Lydia, that ſhe attended to the things that were ſpoken of Paul.—To the diſciples of Chriſt it was given to know the myſteries of the Kingdom, but to them that were without, all theſe things were wrapped up in parables.

When the word of the Lord was publiſhed throughout all the region of the leſſer Aſia, the gentiles heard it, they glorified the word of the Lord; and as many as were ordained to eternal life believed.—Salvation is by grace, through faith, and that not of ourſelves, it is the gift of God.—The believ-

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er is born not of the will of man, nor of the will of the flesh, but of God.

The residence of faith is the human heart.—It enters indeed by the understanding, for faith cometh by hearing, but it fixes its throne in the heart; for with the heart man believeth unto righteousness, and with the mouth confession is made to salvation.—A profession of faith is useless, unless the feelings and sentiments of the heart accord with its dictates.—When the eunuch requested to be baptized, Philip's reply to him was "If thou believest with thine heart thou mayest."

Faith is conversant, not about the fabrications of men, but the declarations of God.—It is not carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lay in wait to deceive.—A believer will not give heed to jewish fables, and commandments of men, that turn from the truth; he receives not the witness of men, but the witness of God which is greater, and when he speaks of the things of God to his brethren, he declares to them that which was from the beginning, which he has heard, which he has seen with his eyes, which he has looked upon, and which his hands have handled of the word of life.

Faith is taught to rely not on the limited decaying strength of men, but on the infinite, immutable sufficiency of God.—The infinite wisdom, the almighty power, the unchanging veracity, and the sovereign goodness and mercy of God are the unshaken pillars, by which the faith and hope of the believer are supported.—Addressing himself to God, he says, I will not trust in my bow, neither shall my sword save me; but thy right hand, and thine arm, and the light of thy countenance.

The prospect of afflictions and tribulations may in an unguarded moment awaken his fears, but faith puts them all to silence.

The believer suffers these things, nevertheless says he, I am not ashamed for I know in whom I have believed, and am persuaded that he will afford me both protection and support.

Faith is not perfected at once, but rises to maturity by regular and perhaps insensible gradations.—You read of some

who

who were weak in the faith, and of others who were ſtrong in faith giving glory to God.—All pretenſions to an inſtantaneous tranſition from a ſtate of darkneſs and unbelief to a ſtate of perfect faith and love, are futile and vain.—It is juſt as abſurd to look for an inſtantaneous tranſition from the barrenneſs of winter, to the luxuriance of autumn; or from the weakneſs of infancy, to the vigour of manhood.

The growth of plants and animals is gradual, and they attain perfection by imperceptible degrees.—The graces of the ſpirit in like manner are perfected by little and little in regular gradation.

The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.—The ſmalleſt degree of faith is infinitely valuable.—It is the pledge of greater communications; for he that hath begun the good work will carry it on until the day of Jeſus Chriſt.—God deſpiſes not the day of ſmall things, neither ought we to do it.

True faith is an abiding principle.—A mere profeſſion of faith may dwindle and come to nothing, but that which is true and genuine remains.—The apoſtle ranks it in the liſt of durable graces.—Now, ſays he, abideth faith, hope, and charity."—Believers are kept by the power of God through faith unto ſalvation.—It is the work of God, and therefore cannot be overthrown.

Grace will complete what grace begins,
To ſave from ſorrows, and from ſins;
The work that wiſdom undertakes,
Eternal mercy ne'er forſakes.

Faith teſtifies the excellency of its nature by its holy tendency and bleſſed effects upon the ſoul of every believer.—It worketh by love and purifieth the heart.

By a due attention to its effects, you will perceive its neceſſity and importance, and be led perhaps to ſeek it as ſilver, and to ſearch for it as for hid treaſure.

Was faith in Chriſt for ſalvation as inimical to the intereſts of holineſs, as its enemies repreſent it to be; was it a pander

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to vice, a garden rank with the weeds of ſin, by which the plants of grace were choaked, or enfeebled in their growth, it would be deſervedly rejected by every good man.—On the contrary, it will recommend itſelf to the attention of the virtuous, if it be found to have its fruit unto holineſs, and the end everlaſting life.

Among the numerous and happy effects of faith, may be diſtinguiſhed the love of God—good will towards men—perſeverence in difficulty—reſignation in poverty—patience and fortitude in ſickneſs and death—and boldneſs in the day of judgment.

Love to God.—To the father, whoſe adorable perfections and eminent glory are revealed to faith by the wonders of creation and providence, and more particularly by the word of his grace.

Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen, were not made of things that do appear.—Theſe works of creation and providence, are replete with motives to excite our love and attachment to him.—They ſet before us his conſummate wiſdom, his unlimited power, and unbounded goodneſs.—The heavens declare his glory, and the firmament ſheweth forth his handy work.—Day unto day uttereth ſpeech, and night unto night ſheweth knowledge concerning him.

There is no ſpeech or language where their voice is not heard:—But faith attains to the true character of God, more eſpecially from the records of ſalvation.—In theſe a proſpect of the Deity is opened to the believer, new, grand, wonderful and affecting, beyond all poſſible conception.—Faith beholds an offended God contriving, before all worlds, the plan of ſaving the rebellious ſons of men, ſetting up, and in the fulneſs of time ſending forth, his only begotten ſon into the world, to be a propitiation for ſin; to ſeek and to ſave that which was loſt; to deliver both from the guilt, and from the dominion of ſin.

A believer loves God, becauſe he ſo loved the world that he gave his only begotten ſon, that whoſoever believeth in

him

him ſhould not periſh, but obtain everlaſting life; and aſtoniſhed with his goodneſs, exclaims with the apoſtle, "Behold what manner of love the father hath beſtowed upon us, that we ſhould be called the ſons of God."

To the Son, becauſe by faith, a believer knows the grace of our Lord Jeſus Chriſt, that though he was rich, yet for our ſakes he became poor, that we, through his poverty might be made rich.

Faith beholds his glory as the only begotten of the father, full of grace and truth; it eyes his humiliation, his advent, his aſſumption of our nature, his poverty, his wretchedneſs, his bitter ſufferings, his agonizing pains, his croſs, his paſſion, his death; faith contemplates the cauſe, the meaſure, the deſign and conſequence of his ſufferings, and fills the hearts of believers with wonder, love, and praiſe; they ſing to him that loved us and waſhed us in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever, Amen.

The love of Chriſt conſtrains the believer, and the wonders of the croſs fill his ſoul with amaze,—

> Heaven's ſovereign bleſſings, cluſtering from the croſs,
> Ruſh on her in a throng, and cloſe her round,
> The priſ'ner of amaze! In his bleſt life,
> He ſees the *path*, and in his death the *price*,
> And in his great aſcent the *proof* of immortality.
>
> YOUNG.

—To the Holy Ghoſt, becauſe faith views him as working ſalvation in us, diffuſing light through the underſtanding, ſowing and cheriſhing the ſeeds of grace in the heart, till they become meet for the maſter's uſe, bleſſing all the means of grace, and ſo making ready a people prepared for the Lord.—Thus faith beholding the eminent perfections and wonderful works of the adorable Jehovah, never fails to inſpire its ſubjects with love to, and delight in him.

Faith not only excites love to God, but awakens and cheriſhes in the heart good will towards men; not only becauſe they are the creatures of his power, and the participants of his

his providential goodneſs; but becauſe they are the objects of his ſpecial love, and intereſted in his great ſalvation.—A believer having taſted that the Lord is gracious, is deſirous, as much as poſſible, to diffuſe around him the precious ſavour.—He is merciful, becauſe he has obtained mercy; he forgives, becauſe he is forgiven; loves, becauſe he is loved; having felt his own ſituation, he commiſerates the ſituation of others; freely he has received, freely he gives.—Becauſe a believer loves the head, he will love the members alſo, and by this trait in his character, he knows that he is paſſed from death to life.—He learns to bear contradiction, reproach and perſecution from men, with patience, and even with pity, becauſe, as a ſheep, before her ſhearers, is dumb, ſo Chriſt opened not his mouth; when he was reviled, he reviled not again; when he ſuffered, he threatened not, but committed himſelf to him that judgeth righteouſly.

The moſt ſtriking examples of ardent diſintereſted love, are to be found amongſt thoſe who have believed through grace.—Moſes became advocate for the very people who had inſulted him, and ſaid "Oh, this people have ſinned a great ſin, and have made themſelves Gods of gold, yet now, if thou wilt, forgive their ſin,—and if not, blot me I pray thee from thy book, which thou haſt written."

Whatever provocations, reproaches, or perſecutions the diſciples of Chriſt met with from the world, they ſtill perſevered in their labours of love,—They inſtructed the ignorant, urged the negligent, warned the incautious, comforted the diſtreſſed, and guided the doubtful; they wept over the follies, and prayed for the welfare of all.—Paul is an example: Brethren, my hearts deſire and prayer for Iſrael is, that they might be ſaved.—I have great heavineſs and continual ſorrow in my heart, for I could wiſh myſelf accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh.—I will gladly ſpend and be ſpent for you; though the more abundantly I love you, the leſs I be loved.—The memoirs of the lives and labours of Elliott, Brainard, Howard, the Miſſionaries, and others, afford more modern inſtances of faith working by love and purifying the heart.

By

By evidencing the reality of diſtant rewards, and by putting the believer into a ſort of immediate poſſeſſion of them, faith enables him to perſevere through evil and good report, through difficulties and dangers of every kind, with the moſt determined courage and heroic reſolution.

There are innumerable inſtances of men, who, through faith, have ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs have been made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens; others have been tortured, not accepting deliverance, that they might obtain a better reſurrection.—And others had trial of cruel mockings and ſcourgings, yea, moreover of bonds and impriſonments.—They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword, they wandered about in ſheep ſkins and goat ſkins; being deſtitute, afflicted, tormented.—Of whom the world was not worthy, they wandered in deſerts, and in mountains, and in caves of the earth.

By faith, Abraham, when he was tried, offered up Iſaac, and he that had received the promiſes offered up his only begotten ſon.

By faith, Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter, chooſing rather to ſuffer affliction with the people of God, than enjoy the pleaſures of ſin for a ſeaſon.—Time would fail to tell of Aaron, Eli, Samuel, David, Job, and others, who having obtained a good report through faith, received not the promiſe, but lived and died in the faith and hope of it.

Faith, by enabling the believer to rely on the wiſdom, power, goodneſs, and mercy of God, prepares him for the day of adverſity, and keeps him from deſponding, when outward comforts are withdrawn.—Deſtitute of proviſions, of money, and of friends, a believer is preſerved from ſinking in deſpair.—Emboldened by faith, he ſays with the prophet "Although the fig tree ſhall not bloſſom, neither ſhall there

be fruit in the vine, the labour of the olive ſhall fail, and the fields yield no meat, the flocks ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls, yet I will rejoice in the Lord, I will joy in the God of my ſalvation.

By faith the ſick and dying have been eminently ſupported and comforted.—They have felt the precurſors of mortality with humble ſubmiſſion and holy confidence.—In ſharpeſt pains and moſt excrutiating tortures, they have counted their afflictions light and momentary, and like the apoſtle, have conſidered painful diſpenſations as working for them a far more exceeding and an eternal weight of glory.—When their natural ſtrength and ſpirits have failed, faith has often helped them individually to ſing "my fleſh and my heart faileth; but God is the ſtrength of my heart and my portion for ever."—Behold God is my ſalvation; I will truſt and not be afraid; for the Lord Jehovah is my ſtrength, and my ſong; he alſo is become my ſalvation.—Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me, thy rod and thy ſtaff, they ſhall comfort me.

Terrible as the day of judgment may be in itſelf, and deſtructive to the infidel, yet he that believeth can look to it without emotion, except that of gratitude to him that always cauſeth him to triumph in Chriſt.

Let the day of God come like a thief in the night, let the heavens paſs away with a great noiſe, and the elements melt with fervent heat; let the earth alſo and the works that are therein be burnt up, and univerſal nature be diſſolved; a believer, according to the promiſe of God, on which he has relied, looks for a new heaven and new earth, wherein dwelleth righteouſneſs. While the ſinner is petrified by fear, and overwhelmed with ſhame and diſgrace, he expects and liſtens to that voice which will ſay to him "Well done good and faithful ſervant, enter thou into the joy of thy Lord."

Such is the nature and ſuch are the effects of faith on the ſon of God, from which we may eſtimate its value and importance.—It is a living principle of virtue; its fruit is unto holineſs, and its end life eternal.

How

How vain are the pretenſions of thoſe who ſay they have faith, and yet live in ſin.—As the body without the ſpirit is dead, ſo faith without works is dead alſo.—It comes by hearing, let us be diligent, in improving the means of inſtruction, and earneſt in our requeſts, that God would plant this grace where it is not, and encreaſe it where it is.

Now may the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen.

BREVIATES.

Wedneſday, June 4, met at 2 o'clock.—Brother Walton opened the ſervice by ſinging and prayer.—Brother Littlewood preached from Jer. 23. 24.—Brother Shuttleworth concluded by prayer.

Met again at 6 in the evening.—Brother Dickenſon was choſen Moderator.—After ſinging and prayer, Brother Littlewood read the circular letter, which was approved and ordered to be printed.—The letters from the churches were then read, and the meeting cloſed by prayer.

Thurſday the 5th, met again at 10 o'clock. Brother Hirſt opened the ſervice by ſinging and prayer, and then preached from Rom. 13. 11. and Brother Fawcett from Heb. 2. 3. Brother Hide cloſed the ſervices by prayer.

In the aſſociated churches the laſt year, there were

Baptized	32	Dead	13
		Excluded	8
		Withdrawn	1
			22

Increaſe 10.

Many churches not having ſent letters, the exact ſtate of the increaſe could not be aſcertained.

Brother Dickenſon to draw up the circular letter on "Chriſtian Obedience; or the Nature, Uſe, and End of the Moral Law."

The next aſſociation to be held at Mancheſter, on the Wedneſday and Thurſday in Whitſun Week, 1801.—Brothers Hartley, Hirſt and Fawcett, ſen. are requeſted to preach; or in caſe of failure, Brothers Dickenſon, Pilling and Littlewood.

Put up at the Bridgewater Arms.

AN ASSOCIATION HYMN.

Common Metre.

1. Churches and Miniſters now meet,
Before th' eternal three;
And humbly proſtrate at thy feet,
To ſeek ſupplies from thee.

2. In Bonds of friendſhip we unite,
And in thy worſhip join:
To praiſe thy name, O God of might,
Shall be our great deſign.

3. Amidſt thy churches Lord appear,
Grant us thy ſmiling face;
Make this a feaſt of ſweeteſt cheer,
And bleſs us with thy grace.

4. Aſſiſt thy ſervants, now, we pray,
Who here ſhall ſpeak thy word:
Nor let us hear in vain to day,
Who wait upon the Lord.

5. Let grace like morning dews diſtil,
And fill each hungry breaſt;
Revive each ſoul, incline each will,
And make us truly bleſt.

6. From day to day let converts riſe,
And to thy churches come:
From ſea to ſea make ſinners wiſe,
To eſcape their dreadful doom.

7. Backſliders Lord, from ſin reclaim,
And drooping ſpirits raiſe;
Let doubting ſaints truſt in thy name,
And humbly ſing thy praiſe.

John Walton, Sutton.

An Extract from an account of the late Revivals of Religion,
Among the CONGREGATIONALISTS and BAPTISTS,

IN A LETTER

From the Rev. Caleb Blood, a Baptiſt Miniſter of Shafteſbury, in the State of Vermont, who gives the following particulars of the reformation in that town.

Feb. 21, 1799.

REV. SIR,

I am ſenſible that under too great a degree of animation, even chriſtians too often exaggerate their accounts of revivals of religion. But I will attempt a ſimple, but ſhort narrative of the late wonderful work of God in this place.

In the month of April laſt, there appeared nothing among this people but the moſt rapid increaſe of every ſpecies of vice and immorality; and even profeſſors had grown cold as to religious exerciſes.

Towards the laſt of that month, it pleaſed God to viſit my poor ſoul with ſome ſenſe of my own vileneſs and ſhort comings, and how little I had done for God and the good of ſouls. At this time I think I had a glimpſe of the infinite character of Jehovah, which made me ſhrink into nothing in my own eſteem; then, to my aſtoniſhment, my ſoul was ſtrangely drawn forth, at particular times, in ſecret prayer, for the ſalvation of ſinners. Repeated exerciſes of this kind gave me a ſtrong confidence, that the Lord would ſoon work ſalvation in this place. There were, however, no favourable ſymptoms among the people until the month of July; then a young woman, who had been converted ſome years before, was ſtirred up to propoſe herſelf for baptiſm. Her converſation was made the mean of the awakening of a number of young people. Thus the work began. In Auguſt, four perſons more were baptized. In September, I baptized ſeventeen. Many were awakened by the ſolemnity of this ordinance. (Indeed I think there was no one mean more bleſſed for the conviction of ſinners, through the whole courſe of this work. than *the adminiſtration of baptiſm.*) But to return; we as yet held our church conferences, to hear the relations of candidates, but once a month. At the cloſe of October, we were obliged to attend two days, and then were not able to hear all that wiſhed to relate. The next Lord's day there was a ſevere ſtorm; baptiſm was omitted: the church attended two days of that week alſo, to hear the young converts declare what the Lord had done for them. I was then under the neceſſity to call for aſſiſtance in adminiſtering baptiſm. Accordingly, brother *Samuel Rogers* attended the

the next ſabbath, and we baptized forty-ſix that day,. We then found it neceſſary to hold our church conferences to hear relations once a week. The next ſabbath I baptized twenty-one; the next ſixteen; the next thirteen; the next nine; and there have been but few weeks ſince, that I have not been called to the precious work of baptizing. Zion's gates were then truly thronged with converts!

The whole number added to this church, ſince laſt May, is 175; 25 by letter and other ways; and 150 by baptiſm. Our whole number is 346. Many of this number are removed into different parts of the country; there are, however, nearly 300 that live in this vicinity, the remoteſt of them not more than ſix miles from our meeting-houſe.

There have been alſo 70 added to the weſt church in this town ſince the work began; and 13 to the eaſt church.

As the principal means by which this work has been carried on, I muſt ſay, that no one's little or great preaching can juſtly lay any claim to the honours of it. Several brethren in the miniſtry have viſited us in the time, and all of them were bleſſed in their labours. A brother *Jones*, from *England*, was an inſtrument of awakening ſome.

I have been filled with wonder and aſtoniſhment to ſee how the Lord has been pleaſed to ſucceed ſome of almoſt all the preaching that has been in this town ſince I have been here. Even when I mourned, and thought I had laboured in vain, and that my preaching was as water ſplit upon a rock; the Lord has now made it manifeſt that he deſigned it for the good of ſouls. O my brother, let us never be diſcouraged; we cannot always tell when our labours are bleſſed. I cannot ſay how many, but the Lord has made my poor weak efforts the means of awakening a conſiderable number. But the greateſt part of the people have been awakened by attending the ſolemnity of baptiſm, and by converſation one with another.—Indeed, the moſt that I can ſay is, *It is the Lord's doing, and it is marvellous in our eyes.*

There has not, in years paſt, been the moſt cordial fellowſhip between the three baptiſt churches in *Shafteſbury;* but the Lord has now effected a happy union between us. On the laſt Lord's day in January, we all met at one communion table. That happy day my ſoul had deſired for years. Nothing but experience could have made me believe it poſſible, that I could have felt ſo much ſolid delight, anticipated ſo much trouble, and rejoiced with ſo much trembling, at one and the ſame time. That day I truſt will never be forgotten by me.

The north part of *Bennington*, which lies ſouth of us, has ſhared conſiderably in this grace, ſeveral from thence have joined the churches in this town, and ſome few members from the town north of us; but the greateſt part that have been wrought upon are within this town, which is ſix miles ſquare.

In

In about two months after the work began, the whole town seemed to be affected. Conference meetings were attended two or three times in a week in almost every neighbourhood; and it was surprising to me, that scarcely a single instance appeared of any over-heated zeal, or flight of passion! Both sinners under conviction, and those newly brought into the liberty of the gospel, conversed in their meetings with the greatest freedom; they speak one at a time a few words, in the most solemn manner I ever heard people in my life. And in general they speak so low, that their assemblies must be perfectly still, or they could not hear them: yet a remarkable power attended their conversation. Sinners would tremble as though they felt themselves in the immediate presence of the great Jehovah.

Some of all ranks and characters amongst us have been taken; from the most respectable members of society to the vilest in the place. Some of our *most noted Deists* have bowed the knee to King Jesus. And a *number of Universalists* have embraced the truth.

In the revival four years ago last summer, we then received *ten children* into the church, aged *from nine to thirteen* years, with a number of young people; all of them remain in good standing with us, and are now able to help others; excepting one, who, I trust, is gone to the church triumphant. In this revival we have received sixteen, whose ages are from *nine to fifteen* years. From nine, I have baptized some of almost every age up to seventy.

We have now upwards of one hundred unmarried persons in this church. There are also a large number of youths, who have joined the other churches in this town. O my God! keep them in the love of the truth! My very soul trembles when I think of them. There is not a sufficient number of young people now left in the town (who can unite) to carry on their merry meetings. Every company of them is broken up.

I lately enjoyed the happiness of having upwards of seventy youths and children, that were professors, to visit and hold a conference at my house in one evening. You may guess, but it would be difficult to tell, with what a mixture of joy and trembling I was then filled.

The severest cold, snow and ice, we have had this tedious winter, I have not heard once mentioned as any terror to the most delicate ladies, young or old, we have in the place; but they have chearfully followed their Divine Redeemer to the liquid grave, without the least intimidation.

As to myself, I think if ever I knew what it was to have extraordinary strength, it has been within a few months past. My lungs, which I had thought were on the decay, now seemed to renew their youth. Preaching three and four times a week, besides

beſides attending other meetings, almoſt every day for months together, ſeemed very little, if any, to exhauſt my ſtrength. I think, of all men in the world, I have the greateſt cauſe to be humble before God, for his abundant goodneſs beſtowed upon a moſt unworthy wretch.

When I think upon my weakneſs and inſufficiency, and the great number of young, inexperienced chriſtians committed to my charge, my heart ſinks within me; and I am ready to wiſh they had a more able and pious watchman to go before them. But all the hope I have is, that He who leadeth Joſeph like a flock will gather the lambs in his arms, and gently lead his flock into the flowery fields of goſpel truth, and beſide the ſtill waters of eternal life.

I ſometimes anticipate ſo much trouble, that it quite abſorbs my ſpirits, and drowns my joy. Then I think it beſt to rejoice when I can, and let to-morrow take thought for itſelf.

It is, however, a very intereſting criſis with us; if we are faithful, and make a right improvement of the great mercies beſtowed upon us, we may continue to be a happy people: if not, a ſeries of trouble and ſorrow awaits us. Dear brother, pray for us that we may be kept in the love of the truth; that the God of love and peace may ever dwell with us.

I muſt not indulge my feelings, I ſhall intrude upon your patience.

ERRATUM.

Page 3, Line 14, for "who accredits" read "and who commits."

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